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In Division There is Liberty.

Ever since the days of youth, the old adage, in union there is strength, has been ringing in our ears.

We do not for a moment doubt the truth of that assertion; for it has been so frequently demonstrated by experience, that it seems to be a self-evident truth. At least we will recognize it as such and entertain no doubts concerning it.

Another demonstrated saying is: In division there is liberty. There seems to be a tendency dwelling in the human heart toward centralization, whether in the secular field or in the religious. As soon as a government is established men will come forward and scheme to concentrate power that a few can exercise it, while the masses are left helpless in the scheme.

The same is true in religion. Men have always attempted to invest the right of government in a few, and establish unanimity in belief and one order in practice.

Pope Victor, of Rome undertook a scheme of this kind, in regard to observing the Pass-over about A. D. 190, and went so far that he was obliged to expel all the Christian churches of Asia Minor, or abandon his venture in stinging disgrace and ridiculous failure.

Thus it has been with men of all ages. They would bite off more than they could well chew, and then go to wicked extremities to carry their point and save themselves from the disgrace of failure.

Constantine was another character who undertook to establish one doctrine and one practice in the Christian church, and, probably, his success in that direction was greater than any person's, before or after him, who tried the task. But he did not succeed in any thing but greatly demoralizing the Church. He took away liberty because there was union under his sceptre, and that means strength.

Frequently it is said, "O if the Churches were only united." That is what we do not want. If such an event should take place, some designing men would work themselves to the helm, and religious intolerance and physical tyranny would follow. But so long as we are a thousand churches no single one can become so strong as to exercise authority over all the others. So an equilibrium is maintained and liberty is preserved.

Men should not work for power and places that they

can exercise authority over their fellow-creatures. Two constitute a church, in the law of the Lord Jesus Christ, and one man can pray alone and be heard. If we are united let us not seek division; but if we are divided, let us be content and glorify God, for by that means he has given us liberty in state and in church.

College Matters.

The College work is moving along very smoothly this term, and while the school is small now, the outlook is favorable, and a fair number of students are expected next term.

We would have our people bear in mind that the school is distinctly Brethren now, and we have no hesitancy in saying that the government is excellent, and that the school is, in every way, worthy of the patronage of our people. There is not so much of an array in big titles and flaming handles, probably, but for moral and Christian influences, and substantial and practical knowledge it never was better.

The students who are now in attendance are working with enthusiasm to make progress, and we all feel hopeful, and as we are wont to say, we beg that our brethren will enlist their sympathies with ours, send their children here to be educated, and give us such other aid as may be at their command.

A word now and then, will help the work along greatly, and in a few years we will have a school that we will all feel well over.

A good school is a necessity in the Church, and everything is in good running order here, and all that is needed to make it a success is your sympathy, students and financial aid.

Among the pressing needs of the church is ministers. There are many localities where large churches can be built up, if there were competent persons to do it; and every young man in the church who is called by the Holy Spirit, ought to be sought out, sent here to prepare for the good work, and then enter the field. After a short course, a person with good ordinary aptness can teach, and this in connection with the aid given by the church will insure a comfortable livelihood.

Bro. Bashor informed us that a young brother in his church, who was recently called to the ministry, is coming here this winter to commence a course. There ought to be twenty or twenty-five such persons here this winter and we would say to all, that such students will be given special attention, and that lectures will be given by Brethren on questions of Theology, and Sacred History, to aid them in the preparation for the work they are called on to perform.

Circulars and catalogues will be supplied to those who will take an interest in placing them where they will be likely to do some good.

A Good Showing.

On the 8th, Bro. Yoder received a telegram, from Bro. S. H. Bashor, at Chicago, stating he would leave that city at 3 p. m. for Ashland. He arrived early on Wednesday morning, and remained here until the

following morning, when he resumed his journey to Masontown Pa., where he preached the sermon dedicating the new house of worship, last Sunday. He came direct from Waterloo, Iowa, and passed the day that he was among us, very pleasantly.

On Sunday, September 6th, he preached his anniversary sermon, as pastor of the Enon church, Waterloo, Iowa. The sermon consisted in part, of a review of the year's work. He made the following statement in the sermon:

"During the past year, I have made 175 pastoral visits and calls. Have received into church fellowship, 115 persons, and have preached twice almost every Sabbath, and have been inspired and encouraged by the zeal and general Christian union of the congregation. We are in peace and see indications of further success for the year to come. We have lost eight members by removal, two by a change of church relation, and one by death, leaving a total gain of one hundred and four to our communicants. We have two weekly prayer meetings and two live Sabbath schools, and are assured that ninety-nine one hundredths of the membership are alive to the interests of their calling."

Bro. Bashor also says that the congregation has raised nearly \$5,000 for church and college purposes during the year.

In addition to the works here mentioned, the Waterloo church furnishes the largest single list of subscribers to the paper. These things together make a good showing, and testify that he and his church are about their Master's work.

The church was not willing to give up their efficient pastor at this time; so brother Bashor, taking into consideration his health, has concluded to remain there another year, believing his health will be entirely recovered, and that the time of his usefulness to the Cause will be greatly lengthened thereby. So he wishes it understood that his services in revival work, can not be secured this year. Next year he hopes to give his entire time and attention to field work, and if he is blessed with restored health, will answer calls for his service in revival work.

He expects to remain at Masontown about two weeks, and on his return to Iowa, will probably stop a short time in Ohio and Indiana and hold a few meetings.

Semi-Editorial.

I am now at Sulphur Springs Henry county, Indiana, and have been since the first of September and to-day is the seventh. On my way hither I stopped with Joseph Shoemaker's at Shane's Crossing, Mercer Co., Ohio, and remained with them over the last Sunday of August. They moved from Ashland last Autumn, and used to be among our most regular and prompt attendances upon public worship. They have a daughter Mrs. Springer, residing here and live in a house on her farm. Mrs. S. is a kind Christian lady, and has an interesting and intelligent family of children. Her husband has been dead for several years, and it seems to afford her much pleasure to have father

and mother so near her and her family.

Through the courtesy of the pastor of the United Brethren church, I was enabled to preach in the neighborhood on Sunday morning and in the evening. The forenoon meeting was their regular appointment, which gave us an opportunity to make an announcement for the evening. Both were well attended. Pastor and people have our thanks.

I contracted a severe cold before I came here, and did not feel like going farther until I had relief, and feeling some better I expect to leave again to-morrow. My next point will be Eaton, Delaware county.

I have had a good time here. There is quite a tribe of Holsingers in this county. And they are good people too. We are about second and third cousins according to the flesh, but brethren in heart. I had my home at Jacob and Sarah A. Holsinger's, and felt perfectly at home with them. They are progressive, and had sent their names to the Ashland Convention, and attended the Dayton Convention, but are still in fellowship with the German Baptist church, because that church has not pursued the intolerant course toward them which is applied in some places, and because there is no Brethren church near at hand. Their children are married and living some distance away from home. Isaac Holsinger and wife are also members of the same church and in sympathy with the Gospel-alone creed. We enjoyed their hospitality and their society. We met Levi Holsinger and his brother Jeremiah at several of the meetings. Levi is a minister of the church, and is said to be a good speaker; but I did not have any conversation with him as to his views upon the issues. We know he is not "iron clad," for he was willing that I should preach in their house, and himself came to hear me.

I also visited the family of brother David K. Teeters, residing just outside the town of Sulphur Springs. He is a minister and decided in his views on church government, and believes that the Gospel is sufficient. He would be more perfectly at home spiritually with the Brethren than where he now is. Hope that before long a church may be organized at that place, and I believe it would prosper. If some good revivalist would visit them, there would be an ingathering of souls. We can see no other reason why such well-behaved and intelligent young people as compose the Teeter and Holsinger families are not in the church, except that the proper effort is not made. We felt like continuing the meetings for several weeks, until something tangible had resulted. But the college, the college kept ringing in our ears!

I preached six sermons in the Union church at Sulphur Springs, and one in the Beach Grove German Baptist church, and left a friendly feeling toward myself, and favorable impression toward the doctrine, I think, and much pleased with my friends and my visit among them. And I also took a liberal donation to the college from one of the brethren.

How I do wish I could get

into a good fat place once again where I could raise a thousand dollars, like Dutchtown, Ill., Waterloo, Iowa, Falls City, Neb., or Brown county, Kan. It counts so slowly in dribs of twenties, fifties, and hundreds; and yet small favors are very thankfully received. I am still hoping to meet somebody who is very rich and very liberal, and will give me a "boom." Can any one put me on the track of him or her?

Sometimes I am asked why I do not "pitch into" the immortal-soul discussion. I think there are too many into it already. I am sorry for the discussion; I think it is wasting precious time and talent; and nobody will be benefitted by it. But then the publishers themselves opened it, and threw out the bait. It is about as much interest to me as it would be to discuss which way Bunker Hill monument will drop when it falls, and about as much can be said of it. I will read what the brethren have to say, and after each article I concluded: "Das ist auch ein guter Sin." But really I wish we could have something more edifying. For neither it we believe the soul-sleeping doctrine will be any better, nor if we believe it not, will we be any the worse. I never say *immortal* soul, except when I sing,

"A charge to keep I have," and so avoid giving offense to those who are sensitive on that point. I am satisfied if I am permitted to have a soul at all, and am trying hard to save it from the threatened destruction which I fear is going to be total whatever the nature of it may be. As long as the brethren conduct the investigation in a Christian spirit and in moderate doses, I can't say much against the discussion, but I have my own opinion about the discussers.

I mourn with brother John Burnworth of Morrill, Kansas, in the loss of his wife. The Lord comfort him, and we hope the brethren and sisters will not forget that they are the Lord's servants, through whom He works.

I cannot tell where next I may be found. Expect to be with the brethren at Roann, Ind., on the 25th inst. Mail will reach me most directly when addressed to Ashland.

HOLSINGER.

The September Vindicator.

Two pages are devoted to communion notices.

The Almanac and Register for 1886, is to contain a correct ministerial list of the three branches of the church.

The editor says that he is credibly informed that up in one of the northern counties of Ohio, A Conservative church undertook to hook on "Woman's Rights" at the communion table.

There are prospects of establishing a church in Carbon county, Wyoming.

Two places are asking for the Yearly Meeting; one in Illinois, and the other in Indiana.

The Methodists have just completed three of the finest churches in the city of Columbus, O. Two are on Broad St., about six squares apart. Broad street is a street of churches and residences, there being six churches between Third and Fourteenth streets.